

Q.M.

Princeton, N.J.

Nov. 7, 1887.

My dear Mr. Ober,

I trust you will pardon my long delay to answer your letter, but since I received it much, as my believe time has been occupied by unavoidable absence from town, and the demands of college testament in the law of foul play has made me waste the greater part or all of the rest.

If I can, I shall cheerfully write the article you ask, but if you can get Leeder, and he would probably have time before the winter, for the next issue goes to press, you would get on

much more competent. He knows
the volunteers better, also those of
them who have already left
for their fields, and all the
facts which could be used to
stimulate and keep firm and
courageous those who remain.
Please don't understand me
as desiring to throw the
work on some one else,
but Gilder is so much
better fitted than I to
write the article you wish.
If you leave it with me,
however, please send me
all the facts and new indica-
tions to steadfastness of con-
secration which you can
conveniently lend. The press
of our work here makes
life a little monotonous and
we don't know all the
new things which the Lord

is doing. - things which are
so powerful with us young
men because they show us
that the Leader is working
with us mightily - now.

Do you want the article
in the form of a letter to
the Volunteer? You know
Wilder & Johnson issued
such a letter a few days
before Johnson's departure.
And how long do you
want it? If you have no
use for the other article,
will you please return it.

Yours in His service,

R. E. Speer.

Ans

Princeton, N. J.

Dec. 10, '87.

Dear Mr. Ober,

I send you the letter for the
Inter Collegian herewith. The materials
were scanty and I did not
know just what form you
wanted the words placed in,
but with the little time I
have now - examining -
I did the best I could with such
little preparation. If the article is
too long or in any respect
too close you wanted - alter or
you please. Hoping it will be
satisfactory.

Yours truly,

R. E. Speer.

I cannot pretend to speak for all the faculty, but certainly all whose opinion I know are strongly opposed to the change of basis which would make the Christian Association a Y.W.C.A., the President most strongly of all.

I, who have been actively engaged in Y.M.C.A. work for twenty years, share that feeling of opposition very fully. [The evangelical basis seems to me a survival of antiquated and unworthy Christian prejudices. It can see why, in the 60's, when it was adopted, it was necessary. Now I do not think it is. It was put in to exclude the Unitarians and Universalists. It assumes that these churches are not Christian. That seems to me unchristian with regard to the Unitarian church; that it is putting the test of Christianity upon a metaphysical theory of the nature of Christ rather than upon the acceptance of God's revelation through Christ. That is an old test, - not the oldest, - from which the church is now receding.

As to the Universalist side, that has a comic aspect about it when a large number of the ministry in this section of the country, probably over half, - are openly holding views which fifty years ago would have been called Universalist. "Universalism" of some types is no longer heterodoxy.]

On these grounds I think that for ----- to come into the Y.W.C.A. would be a retrograde movement. I certainly hope it will never come. I am glad to see ----- and the other large women's colleges of the east stand as a protest against the unchristian narrowness of the Y.W.C.A. While I cannot speak for other members of the faculty, I think that probably their position is the same. I think it is a very general attitude toward "the evangelical basis." *Anti-Y.W.C.A.*

Now of course that is no reason why one should not work with the Y.W.C.A where they are in place. To say: "I won't play because you don't think as I do," is a very childish attitude. I was sincerely glad to say a word for the organization. It is a great work and I am glad that you are in it. I hope it will grow (in several ways) and if I can do anything to help it grow, I am willing to do it. I was glad to hear that you are in your present work this year. Whatever the future has in store for you, such work will be good to have in your background. I

have spoken frankly in this letter. You will understand that the spirit of it is not at all one of unkindly feeling or of lack of sympathy. Quite the contrary. I hope we may see you here again sometime this year.
Very cordially yours,

The American Committee

Federated with

(The World's Young Women's Christian Association
The World's Student Christian Federation)

1311-1316 Champlain Building
126 State Street, Chicago

MISS HARRIET TAYLOR, General Secretary
MISS ELIZABETH WILSON, Executive Secretary

MISS BERTHA CONDE, { Student Secretaries
MISS RUTH PAXSON,
MISS MARY S. DUNN,
MISS HELEN F. BARNES, { City Secretaries
MISS EMMA HAYS,

BOARD OF MANAGERS

MRS. J. S. GRIFFITH, President, Chicago
MRS. H. C. TILLMAN, Vice-President, Chicago
MRS. L. WILBUR MESSER, Secretary, Chicago
MRS. CHARLES S. HOLT, Treasurer, Chicago

Mrs. Joseph Bond Mrs. A. S. Best
Mrs. N. W. Campbell Mrs. F. W. Ganse
Mrs. J. M. Dickenson Mrs. James Lyman
Mrs. J. V. Farwell, Jr. Mrs. R. R. Donnelly
Mrs. Wm. Meade Fletcher Mrs. J. W. Mauck
Mrs. F. T. West Mrs. Geo. M. Peck

Mrs. C. K. Adams, Redlands, Cal.
Mrs. Clifford W. Barnes, Jacksonville, Ill.
Mrs. H. M. Boles, Scranton, Pa.
Mrs. Annie N. Gamble, Cincinnati, O.
Miss Mary Gouldy, Newburg, N. Y.
Mrs. Thomas S. Gladding, Montclair, N. J.
Mrs. E. A. Harriman, Derby, Conn.
Mrs. J. F. McCrea, Indianapolis, Ind.
Mrs. W. F. McDowell, New York City
Miss R. F. Morse, New York City
Mrs. R. G. Pearson, Asheville, N. C.
Miss Mildred Rutherford, Athens, Ga.
Mrs. Margaret E. Sangster, Glen Ridge, N. J.
Mrs. John D. Slabyack, New York City
Mrs. Robert E. Speer, Englewood, N. J.
Mrs. J. Ross Stevenson, New York City
Mrs. E. St. John, Wellesley, Mass.
Mrs. D. M. Welch, Los Angeles, Cal.
Mrs. De Forest Willard, Philadelphia, Pa.
Mrs. L. D. Wishard, Montclair, N. J.
Miss Mary E. Woolley, So. Hadley, Mass.

Jan. 9, 1903.

JAN 12 1903
MR. SPEER.

Mr. Robert E. Speer,
156-5th Avenue,
New York.

My dear Mr. Speer:-

Greetings and best wishes!

May I trouble you to read the enclosed letter. It has been received from a professor in an eastern college. I am not at liberty to tell you the college, nor the professor, because the letter was a private one. Yet its contents has greatly troubled me because I do not know quite what to say to the points in the letter. If you can take time to read it and to send me any suggestions, I shall take it as a very great favor.

I was in New England for six weeks and I am more and more convinced that we are right when we stand for the evangelical basis and yet I can hardly tell you how great is the opposition, not only in the student work, but in the city work,- to the basis.

I hope your work is going nicely. With sincere regards, I am

Your friend,

Alice F. Barnes.

HFB

The American Committee

Federated with
(The World's Young Women's Christian Association)
The World's Student Christian Federation

Eastern Office
421 United Charities Building,
Fourth Ave. and 22d St.

Student Bible Conference for Young Women

Silver Bay, Lake George, N. Y.

June 26th - July 6th

Leaders { Miss Harriet Taylor
Miss Bertha Conde
Business Manager Miss Lillie Janes

Student Conference Committee

MRS. ROBERT ELLIOTT SPEER, Chairman, Englewood, N. J.
MRS. T. M. HARRIS 123 St. George St., Toronto, Can.
MRS. JOHN R. MOTT, Secretary, Montclair, N. J.

Mrs. Harlan P. Beach	Miss Grace Matthews
Miss Frances Bridges	Miss Isabel May
Miss Eleanor Brownell	Mrs. W. F. McDowell
Mrs. Frank Gaylord Cook	Mrs. C. C. Michener
Miss Katharine P. Crane	Miss Mabel Millham
Mrs. James Stewart Cushman	Mrs. John R. Mott
Mrs. Chas. H. Fahs	Miss R. F. Morse
Miss Mary Breeze Fuller	Mrs. H. Plumptre
Miss Laura D. Gill	Miss Clara Stillman Reed
Mrs. Thomas S. Gladding	Dr. Pauline Root
Mrs. Edward A. Harriman	Mrs. Margaret E. Sangster
Miss Caroline Hazard	Miss Margaret Hilles Shearman
Mrs. Harry Wade Hicks	Mrs. J. Ross Stevenson
Miss Louise Holmquist	Miss Lillie M. Strong
Miss Mary L. Howard	Mrs. L. D. Wishard
Miss Elizabeth D. Hanscom	Miss Mary E. Woolley

Wilmington - Easter 1903
New York City
APR 14, 1903
MR. SPEER.

Dear Rob -

Some of these questions I can answer only so imperfectly
that I have asked three Blyn never older students who understand
present conditions well and are in close touch with all parts
of college life to answer them. Of course I have explained it is
confidence - and they can be trusted. I shall try to answer
them as carefully as I can - and as free from the bias of
my own opinions as possible. It seems to me from your
questions that you are going to treat the question in a way
that will help more than anything has so far - to solve the
present very difficult situation. You see I have answered with terrible frankness

1. [Attitude and influence of faculty = incl with exception] of Miss Thomas
and Prof. Barton - of Biblical literature. [So far as the students know
the faculty they seem I sh'd say - not vocational but non-religious.
The Psychology prof. does something to break down nominal faith
" Philosophy " " " " build up a philosophy of theism]

Miss Thomas [encourages and is no doubt glad to have the organized
Christian Union - to give the college a good name outside]

The American Committee

Federated with
 (The World's Young Women's Christian Association)
 The World's Student Christian Federation

Eastern Office
 421 United Charities Building,
 Fourth Ave. and 22d St.

Student Bible Conference for Young Women

Silver Bay, Lake George, N. Y.
 June 26th - July 6th

Leaders { Miss Harriet Taylor
 Miss Bertha Condé
 Business Manager Miss Lillie Janes

Student Conference Committee

MRS. ROBERT ELLIOTT SPEER, Chairman, Englewood, N. J.
 MRS. T. M. HARRIS 123 St. George St., Toronto, Can.
 MRS. JOHN R. MOTT, Secretary, Montclair, N. J.

Mrs. Harlan P. Beach	Miss Grace Matthews
Miss Frances Bridges	Miss Isabel May
Miss Eleanor Brownell	Mrs. W. F. McDowell
Mrs. Frank Gaylord Cook	Mrs. C. C. Michener
Miss Katharine P. Crane	Miss Mabel Milham
Mrs. James Stewart Cushman	Mrs. John R. Mott
Mrs. Chas. H. Fahs	Miss R. F. Morse
Miss Mary Breese Fuller	Mrs. H. Plumptre
Miss Laura D. Gill	Miss Clara Stillman Reed
Mrs. Thomas S. Gladding	Dr. Pauline Root
Mrs. Edward A. Harriman	Mrs. Margaret E. Sangster
Miss Caroline Hazard	Miss Margaret Hillies Shearman
Mrs. Harry Wade Hicks	Mrs. J. Ross Stevenson
Miss Louise Holmquist	Miss Lillie M. Strong
Miss Mary L. Howard	Mrs. L. D. Wlshard
Miss Elizabeth D. Hanscom	Miss Mary E. Woolley

New York City,

This also made her glad to have to begin ^{To begin} new people go to Toronto. Dr Barton is sincerely solicitous about the religious welfare of the college but has little influence except with a half dozen or so in his advanced courses.

2. [None - the college provides morning Chapel - and a fortnightly preaching service with well known clergymen etc. there is a very general Sunday evening meeting & a rather Ethico-moral order - Christian if a Christian leads etc.]
3. [Very very much - see inspiration to real life in the Christian Union has come from students who have attended summer conferences. But nothing else] - i.e. no visits of secretaries or YWCA conventions.
4. [It has never been thought of but for a few, these wd. give two reasons - 1- excessive dislike of the name YWCA, thinking it stands for City Assocⁱⁿ work which they wd. often say they approved of but never for a moment considered as having anything to do with college women.
 2- the evangelical ^{church membership}, basis - A few wd. want it if based on a statement of personal evangelical belief - but only a dozen or less of the former and this only lately. The real object to "drawing lines" etc. Deep down it is an objection to tying oneself to definiteness in religious belief. The more thoughtful ~~said~~ say it is presumptions in a matter about which philosophers disagree.]

The American Committee

Federated with
 (The World's Young Women's Christian Association)
 The World's Student Christian Federation

Eastern Office
 421 United Charities Building,
 Fourth Ave. and 22d St.

Student Bible Conference for Young Women

Silver Bay, Lake George, N. Y.

June 26th - July 6th

Leaders { Miss Harriet Taylor
 Business Manager Miss Bertha Condé
 Miss Lillie Janes

Student Conference Committee

MRS. ROBERT ELLIOTT SPEER, Chairman, Englewood, N. J.
 MRS. T. M. HARRIS 123 St. George St., Toronto, Can.
 MRS. JOHN R. MOTTE, Secretary, Montclair, N. J.

Mrs. Harlan P. Beach	Miss Grace Mathews
Miss Frances Bridges	Miss Isabel May
Miss Eleanor Brownell	Mrs. W. F. McDowell
Mrs. Frank Gaylord Cook	Mrs. C. C. Michener
Miss Katharine P. Crane	Miss Mabel Milham
Mrs. James Stewart Cushman	Mrs. John R. Mott
Mrs. Chas. H. Fahs	Miss R. F. Morse
Miss Mary Breeze Fuller	Mrs. H. Plumptre
Miss Laura D. Gill	Miss Clara Stillman Reed
Mrs. Thomas S. Gladding	Dr. Pauline Root
Mrs. Edward A. Harriman	Mrs. Margaret E. Sangster
Miss Caroline Hazard	Miss Margaret Hilles Shearman
Mrs. Harry Wade Hicks	Mrs. J. Ross Stevenson
Miss Louise Holmquist	Miss Little M. Strong
Miss Mary L. Howard	Mrs. L. D. Wishard
Miss Elizabeth D. Hanscom	Miss Mary E. Woolley

5. Limitations

New York City,

- 1) Is out of touch entirely with college women - at least in the East. Never occurs to a Bryn Mawr student to think the Amer. Com. has any business to think of directing Their Christian Union - much less consider a serious proposition to let the Amer. Com. Their think of them as nice old ladies who somehow turn up at Silver Bay to sit on the platform and smile - they wonder just why they are there - but do not even trouble to ask.
- 2) Has all women as secretaries to send to larger women's colleges who would have intellectual respect of the students.
- 3) weakness of summer conferences except when arranged for by women who represent the conference constituency.
- 4) Failure to realize the work undertaken is beyond the powers intellectual or social of the officers and secretaries.
- 5) Spiritual weakness of Amer. Com.]

The American Committee

Federated with
(The World's Young Women's Christian Association)
The World's Student Christian Federation

Eastern Office
421 United Charities Building,
Fourth Ave. and 22d St.

Student Bible Conference for Young Women

Silver Bay, Lake George, N. Y.
June 26th - July 6th

Leaders { Miss Harriet Taylor
Business Manager { Miss Bertha Condé
Miss Lillie Janes

Student Conference Committee

MRS. ROBERT ELLIOTT SPEER, Chairman, Englewood, N. J.
MRS. T. M. HARRIS 123 St. George St., Toronto, Can.
MRS. JOHN R. MOTT, Secretary, Montclair, N. J.

Mrs. Harlan P. Beach	Miss Grace Matthews
Miss Frances Bridges	Miss Isabel May
Miss Eleanor Brownell	Miss W. F. McDowell
Mrs. Frank Gaylord Cook	Mrs. C. C. Michener
Miss Katharine P. Crane	Miss Mabel Millham
Mrs. James Stewart Cushman	Mrs. John R. Mott
Mrs. Chas. H. Fahs	Miss R. F. Morse
Miss Mary Breese Fuller	Mrs. H. Plumptre
Miss Laura D. Gill	Miss Clara Stillman Reed
Mrs. Thomas S. Gladning	Mrs. Pauline Root
Mrs. Edward A. Harriman	Mrs. Margaret E. Sangster
Miss Caroline Hazard	Miss Margaret Hilles Shearman
Mrs. Harry Wade Hicks	Mrs. Ross Stevenson
Miss Louise Holmquist	Miss Lillie M. Strong
Miss Mary L. Howard	Mrs. L. D. Wishard
Miss Elizabeth D. Hanscom	Miss Mary E. Woolley

New York City,

5. Defects.
Union of cities & student work.

1/ Holesomeness of ideal that one organization can minister to the needs of such diverse classes as factories girls etc and college students e.g. one official organ "the Evangel" adapted to the former but laughed at, if noticed at all, by the latter.

2/ Impossibility with present force of officers & secretaries - and present conditions to direct from one office - Chicago - the details working in each section of country - all so different.

3/ Failure to secure strong Eastern college women for Eastern fields when were available.

4/ The deciding power in Amer. Com. resting with women entirely out of touch, intellectually and socially with students in many sections of the country - espec. Eastern colleges.

5/ Unbusiness-like methods - improved at present by the two senior secretaries.

6/ Sending city assocⁿ secretaries to colleges - with attendant serious results.

7/ Entire failure to grasp the situation - as to opportunity, needs, conditions - the magnitude and importance of the undertaking for which have made them selves responsible.

8/ Holding Eastern Summer conference at a summer hotel with so many opportunities to spend the time as a "

The American Committee

Federated with
 (The World's Young Women's Christian Association)
 The World's Student Christian Federation

Eastern Office
 421 United Charities Building,
 Fourth Ave. and 22d St.

Student Bible Conference for Young Women

Silver Bay, Lake George, N. Y.
 June 26th - July 6th
 Leaders Miss Harriet Taylor
 Miss Bertha Conde
 Business Manager Miss Lillie Janes

Student Conference Committee

MRS. ROBERT ELLIOTT SPEER, Chairman, Englewood, N. J.
 MRS. T. M. HARRIS 133 St. George St., Toronto, Can.
 MRS. JOHN R. MOTT, Secretary, Montclair, N. J.

Mrs. Harlan P. Beach	Miss Grace Matthews
Miss Frances Bridges	Miss Isabel May
Miss Eleanor Brownell	Mrs. W. F. McDowell
Mrs. Frank Gaylord Cook	Mrs. C. C. Michener
Miss Katharine P. Crane	Miss Mabel Milham
Mrs. James Stewart Cushman	Mrs. John R. Mott
Mrs. Chas. H. Fahs	Miss R. F. Morse
Miss Mary Breeze Fuller	Mrs. H. Plumptre
Miss Laura D. Gill	Miss Clara Stillman Reed
Mrs. Thomas S. Gladding	Dr. Pauline Root
Mrs. Edward A. Harriman	Mrs. Margaret E. Sangster
Miss Caroline Hazard	Miss Margaret Hilles Shearman
Mrs. Harry Wade Hicks	Mrs. J. Ross Stevenson
Miss Louise Holmquist	Miss Lillie M. Strong
Miss Mary L. Howard	Mrs. L. D. Wishard
Miss Elizabeth D. Hanscom	Miss Mary E. Woolley

New York City,

(numbered)
 1 In order of importance

6. 1 Absorption of intellectual studies

4/ Destructive work in philosophical & scientific & Biblical criticism
 done by professors who cannot or do not if they could - build up
 again or show the way to.

3/ Strong friendships with students & other philosophies' life or creeds.

1/ Atmosphere of general tolerance of all beliefs if held sincerely - leading to

1. Failure to do any real thinking for oneself of religion.

5/ Laziness in and indifference to effort in religious development.

6/ Indifference of faculty - and example of Miss Thomas.

7. Can only say that of prayer - save with a small circle of Christian
 Union leaders - it is ~~ever~~ understood.

8. Sins of the mind - I should say - as under 6. Sins of omission
 rather than flagrant sins - unless it be tempted to selfishness
 in friendships.

9. Intellectual conceit.

Giving so much time to intellectual work - no time for spiritual culture

" " " " " Social & athletic " " " " "

Preferring things of the mind to things of the spirit

The American Committee

Federated with
 (The World's Young Women's Christian Association)
 The World's Student Christian Federation

Eastern Office
 421 United Charities Building,
 Fourth Ave. and 22d St.

Student Bible Conference for Young Women

Silver Bay, Lake George, N. Y.
 June 28th — July 6th

Leaders	{ Miss Harriet Taylor
	Miss Bertha Conde
Business Manager . . .	Miss Lillie Janes

Student Conference Committee

MRS. ROBERT ELLIOTT SPEER, Chairman, Englewood, N. J.
 MRS. T. M. HARRIS 123 St. George St., Toronto, Can.
 MRS. JOHN R. MOTTO, Secretary, Montclair, N. J.

Mrs. Harlan P. Beach	Miss Grace Matthews
Miss Frances Bridges	Miss Isabel May
Miss Eleanor Brownell	Mrs. W. F. McDowell
Mrs. Frank Gaylord Cook	Mrs. C. C. Michener
Miss Katharine P. Crane	Miss Mabel Milham
Mrs. James Stewart Cushman	Mrs. John R. Mott
Mrs. Chas. H. Fahs	Miss R. F. Morse
Miss Mary Breese Fuller	Mrs. H. Plumptre
Miss Laura D. Gill,	Miss Clara Stillman Reed
Mrs. Thomas S. Gladding	Dr. Pauline Root
Mrs. Edward A. Harriman	Mrs. Margaret E. Sangster
Miss Caroline Hazard	Miss Margaret Hilles Shearman
Mrs. Harry Wade Hicks	Mrs. J. Ross Stevenson
Miss Louise Holmquist	Miss Lillie M. Strong
Miss Mary L. Howard	Mrs. L. D. Wishard
Miss Elizabeth D. Hanscom	Miss Mary E. Woolley

New York City,

With regard to other Colleges - I have seen -

3. All over the same as Bryn Mawr.
4. Same as at B. M.
5. In colleges where secret societies exist she put this first.

I am sorry to have had to answer at such length. You will
 feel like a teacher with a pile of examinations to be corrected and
 with the students had not been so voluminous.

With love to you all - and gladdest Easter greetings

Margaret Hilles Shearman.

The American Committee

Federated with
(The World's Young Women's Christian Association)
The World's Student Christian Federation

Eastern Office
421 United Charities Building,
Fourth Ave. and 22d St.

Student Bible Conference for Young Women

Silver Bay, Lake George, N. Y.
June 28th — July 6th

Leaders { Miss Harriet Taylor
Business Manager Miss Bertha Conde
Miss Lillie Janes

Student Conference Committee

MRS. ROBERT ELLIOTT SPEER, Chairman, Englewood, N. J.
MRS. T. M. HARRIS 123 St. George St., Toronto, Can.
MRS. JOHN R. MOTT, Secretary, Montclair, N. J.

Mrs. Harlan P. Beach	Miss Grace Matthews
Miss Frances Bridges	Miss Isabel May
Miss Eleanor Brownell	Mrs. W. F. McDowell
Mrs. Frank Gaylord Cook	Mrs. C. C. Michener
Miss Katharine P. Crane	Miss Mabel Milham
Mrs. James Stewart Cushman	Mrs. John R. Mott
Mrs. Chas. H. Fahs	Miss R. F. Morse
Miss Mary Breeze Fuller	Mrs. H. Plumptre
Miss Laura D. Gill	Miss Clara Stillman Reed
Mrs. Thomas S. Gladding	Dr. Pauline Root
Mrs. Edward A. Harriman	Mrs. Margaret E. Sangster
Miss Caroline Hazard	Miss Margaret Hilles Shearman
Mrs. Harry Wade Hicks	Mrs. J. Ross Stevenson
Miss Louise Holmqvist	Miss Lillie M. Strong
Miss Mary L. Howard	Mrs. L. D. Wishard
Miss Elizabeth D. Hanscom	Miss Mary E. Woolley

New York City,

1. What is attitude & influence of faculty in matter of religion?
2. If Christ Asⁱⁿ dropped its work at P.M., what divine religious influence wd. be left?
3. What does C.U. owe to the influence of YWCA movement?
4. On what grounds is the YWCA shut out? that is what wd. be the alleged as the reason thereof?
5. What, as you see them, are the defects & hindrances of the YWCA in Student Field?
6. What are chief obstacles to religious life in the women's Colleges?
7. What is prevailing attitude of women's colleges among the students as to the Bible, prayer & devotions of Christ?
8. Is there any positive sin in women's colleges that is a bar to relig. life & power?
9. What are the chief temptations of women students?

7.(b) Prayer is not, to the best of my belief, realized in anything like its full extent or power by the greater majority of the students. They do not have a convincing belief in intercession or in united prayer and the prayer life is much neglected.

(c) Unitarianism has a strong hold at Bryn Mawr in all its various shades. There is, I think, a good deal of doubt about the true divinity of Christ especially as connected with the efficacy of the Atonement.

8. I do not that there is any positive and barren religious life and progress - but hesitations, intellectual and spiritual, hairsplitting, a desire to be different from other people, too broad a tolerance, unwillingness to surrender all

9. The chief temptations of the woman student at Bryn Mawr are:-

- To so fill her time with intellectual activity, & social life that she has none left for the re-

religious life.

Bryn Mawr 6

2. In case of students coming from strict homes, to abuse the entire liberty of action given them. I know of one case where a girl has refused to take any part in the Christian Union because her sister had been very active and she knew that the same was expected of herself.

3. To dread harassments to such an extent that any thing else is tolerated rather than that.

4. To place the intellectual life first. To lay great stress on new views. to let go of faith because of the apparent contradiction of science.

5. To shirk responsibility by waiting 'till I am older before making spiritual decisions.

6. To be aware very critical of persons and to judge the beliefs for which they stand by their actions. Their peculiarities.

Huntingdon

Bryn Mawr College -

- 1). The attitude of the faculty as a whole is negative in the matter of religion. They take no part in the religious life of the college. As individuals, certain professors, specifically those in the philosophical department, may have a strong influence either for or against religion by the position assumed in their lectures.
- (2) Should the Christian Association drop its work. there would remain the fortnightly college sermon and the Sunday afternoon Bible Class. (It may be noted that this year the Christian Union meetings have been as a rule more largely attended and more inspiring than the college meetings.)
- (3). [The only direct debt which the Christian Union owes to the Y. W. C. A. movement (at least speaking for the present) is in return for the strong influence of the summer conferences on the students.]

Bryn Mawr 2.

(4) The reason which caused, I believe, generally be given why the Y. W. C. A. is shut out from Bryn Mawr is that they could not help, and would probably harm us, by trying to introduce unsuitable methods and interfering with us, sending secretaries etc., which we could do no good to them. Those who know more about it would say further that we did not want to adopt an evangelical basis because it was too "narrow." I do not believe that there are at present a score of girls in Bryn Mawr who would not give one or both of these answers.

(5) As I see them, the chief limitation of the Y. W. C. A. in the student field is that the leaders do not understand the conditions and needs of the eastern women's colleges and that many of their methods in consequence not only do not attract but actually repel these colleges. Further they have not seemed to realize that, while recognizing the value of the City Department, the college associations do not want to be closely

allied with the ~~that~~ Department. I should say that the Y.W.C.A. was at present on a level with the Western not with the Eastern college and thus rightly or wrongly, antagonizes the Eastern college women.

One of the chief defect of the Y.W.C.A. in the student field is the lack of "manness," which the women need as much as the men, the presence of a sort sentimentalism in what they say rather than in what they do. Their intellectual standard also is too low. Perhaps the whole question can be best epitomized by saying that at Bryn Mawr the "Western collegean" is increasingly common while the "Evangel" is never seen.

(ii) The chief obstacles to the religious life at Bryn Mawr are:-

1. An intense reserve about spiritual things; a general idea that belief is purely an individual matter and that no one has the right to say that one is right and another wrong in any thing - too great tolerance of beliefs and too little for persons.

The Smith College Association in
Christian Work.

I [What is the attitude and influence of
the faculty in the matter of religion?

Smith is unusually favored in
having for the most part men and
women on her faculty, to whom the
religious life means personally something
definite. A few of them take definite
stand for a definite belief. The
majority do not. If some of the leading
members of the faculty would express
their views definitely some time in
Chapel, services or in the class room
reciting such questions as the
Trinity & Christ, I think that it
would be a great help to the students.]
President Geelye, for instance, in
Chapel has not often in his prayers
speaks to Christ! He chooses hymns
about him & reads from the Bible
about him, but this it seems to me
is not enough. He has told me -
his reason for this several times -

(2)

that he wishes the Chapel service to be one in which all the students - Jew and Gentile included may join.

Some of the professors who lead in his plan on certain days - follow his plan. I think it is a mistake. [If we believe in Christ there is no reason in the world why we should not say so and there is very reason why we should] I do not think this is my view alone. I think it is the view of all in college who think over this question. More over the girls are personally so fond of President Selby and all recognize what a splendid man he is. That they would not question whatever he did. I believe many feel this lack of Christ in the brains in Chapel. If the same trustee the Chapel exercise is a jewel and one that means a great deal to the girls.

[As to the attitude of the faculty toward the Christian Association] There is no such opposition as there is at Barnard (by some) & at Bryn Mawr -

Most are in favor of it and have shown
a very kind intent. One or two are
opposed or were at the beginning of the
year and their ground was that of
adding work to an already crowded
life. I told one of the members of the
faculty once, that I thought that the
girls would be physically stronger if they
were spiritually at rest" & I think this is
what she failed to recognize the need
of the Association. [There are one or two
of the faculty who always tell me when
they hear of any opposition & I always go
as soon as possible to those who oppose
or object to our work and talk things
over frankly. Generally the opposition has
come through a mis-understanding.
& often the advice given to me is
excellent. There are several members of
the faculty to whom we can go at any
time for sympathy & advice. [As a whole
I think that the members of the faculty -
are most helpful & I can very sincerely
say that it is the exception to find
any-one among them, who is not.]

II If the Christian Association dropped its work, what fruit religious life & influence would be left.

The Chapel service each morning & the Chapel service each Sunday afternoon. The Churches of the town, to which all the students are urged to go at least once each Sunday. The attendance at Chapel & Church are not considered compulsory, but each student is asked to keep a record of the number of times she has missed during the term.

There are two required courses of Bible Study, one required for the whole sophomore class & one for some of the juniors. The Study however is purely historical & literary & deals largely with some of the questions of higher criticism. Both sides of all questions are always given and well given. We know that there are two sides (many for the first time). Some girls coming here who think seriously go through a period of doubt. They are glad afterwards that they have done so, for they come out into a stronger faith based on personal belief and not on that which they have

sistered; Professor Wood, who teaches the Bible here, has had office hours lately to answer the questions that may have come up to the girls. President Seelye told me that he would gladly talk with any of the girls any evening. [Bolte would be most helpful and are. But they cannot reach all who need help & some of those who need it most, would never go to them]. It is to these girls especially that the Christian Association comes as an especial help. The girls can talk over with other girls what they will not with the faculty, especially where they know that their friends have been strong in the same doubts themselves.

III What does the Christian Association owe to the Young Women's Christian Association Movement.

First of all it owes the existence of its distinctly Christian side. It owes to it many of the suggestions for different kinds of work, which are proving most helpful in the College. It owes the influence of the inspiration that comes through the summer

conference. The value of the Conference and its results in the lives of the girls and in the life of the College cannot be over-estimated.]

IV [On what ground is The Young Women's Christian Association shut out?

For the development of the Christian Association at Smeth, we do not feel that the evangelical basis for membership is the best. Smeth has in the College, many Catholics, Jews & Unitarians. We desire that these girls shall come into active membership and should through their work in the association be led into a belief in Christ. We would not and do not minimize the value of church membership. We believe in it most heartily & we hope to lead many into the church. We think of the Association as a stepping stone toward this and a means of leading the girls into a definitely Christian life & we desire above all things that they should take a definite stand. Many girls join the Association who are not church members, do splendid work in it & are themselves greatly helped by it. I do not believe that as many would join or become - however - interested if we had the 'Christian'

The spirit of the College is that of freedom & equality in all things. I would not say that in this I share the spirit - it is deeper in my life and in fact if I were elsewhere would fit among other Colleges, in it - is it not. But at present this is it is the one for me.

What do you see there are the defects & limitations of the J.W.C.C. now as I understand them in the student body.

This question I rather hesitate to answer, for I think my answer will be somewhat due to my past - but now that I have thought over it I will be worth my little.

My chief objections to the work of the J.W.C.C. is that it seems to me to overlook the individual methods, which are excellent in some cases but do not fit in others. I don't think that this is as true as it used to be, but I think that it is true still.

The individual school & College has individual needs & these should be considered. I spent Sunday in a large girls' trading - shop a short time ago for the purpose

of talking over the work of the Christian Association there. The girls were utterly disengaged. The State Secretary had visited them & had told them a great many things that they ought to do & which it seemed to me & to them, impossible to do. They have a Christian Association, which in simple ways does good work. It seemed to me that if they strengthened what they had that would be the very best thing for their work & for the school. The secretary in this special instance I think had made a mistake in trying to introduce into the school the plans that belonged essentially to the large College. I don't think that the school & the small College gets enough individual attention. I've seen tell you by them, that the things & rules are said at Conferences & elsewhere applying rather to the large College & I think this is true. No large College needs help but if there is a choice between the two, I should say - always put it second, and give the most thought to the most

study and the most careful attention, to
the School & ^{small} College. In connection with
this, I should think, it would be well to
give the representation from the
smaller Colleges, the best rooms & the
best accommodations in every way at the
Summer Conferences. If any delegations
must be scattered let three of the
larger Colleges be the ones.

VI [What are the chief obstacles to religious life in the women's Colleges -

In Smith - 1st The busy over-day
some of life - The girls feel that they have not time
for daily Bible study & prayer. They feel that
other parts of the College life need more
attention. 2nd College societies & honors, which
add to an already busy life. This is an
obstacle which belongs only to a few. Some
of us belong to a great many societies. I am
speaking from a personal point of view
now, because I think it better to do so.
While in College, I played & do now, to
most of the societies then in existence. They
demanded a large amount of time. I
feel that I must be present at all their

meetings & must give the best I have to each one. It is hard to resign from a society - I hope it will not be so long, for I think that we give to some of them time & strength which would be better expended in some other direction. On the other hand, the societies themselves ought to be a training for Christian Association work. If we would put into it the time & strength that we put into them, we would accomplish very much more. 3rd A third state is Indifference. This is not as great as it used to be. 4th And this I consider the greatest of all - We are content with the good, and so let the best slip from us. We seek the ethical rather than the spiritual we emphasize a moral rather than a religious life. I believe it is true at small that "the greatest enemy to the best is the good" 5th The fear of not appearing broad. He abhors the idea of narrowness so we acquiesce when he should not. We do not talk enough about Christ. We are content to think that we are showing him in our lives & half the time we don't even do that. I should

I think this must be a decided failing
 flock to some girls who do not know or know,
 we are recognized in our little College world
 as Christians & we apparently don't care
 enough about Christ to talk about him.
 He may say that we don't do it because
 our love for him & our knowledge of his
 love for us is the deepest thing in our
 life, but we know & they know, too, that
 is not the real reason which is - a
 selfish fear. Its cowardly & they & we know it.
 We are too apt to wish to appear all-rounded
 and so to over-emphasize the other parts -
 of College life - the social & the intellectual &
 the athletic. If we fail to reach all girls
 it is not because we are not "all-rounded"
 it is because we offer to them less than
 the best.

VII What is the prevailing attitude of
 the women's College among the students -
 as to the Bible & prayer & the divinity of
 Christ?

In Smith.

We have 1000 girls in College ^{I do not} ~~this is a very large number~~
 believe that more than 500 read their

In thinking it over, I don't believe that very many girls read their Bibles daily. I think a larger number intend to do so.

Bibles for devotional purposes daily. In my own four years at College I don't believe except for the required Bible work, and I did not do it much for it) that I ever thought of reading it & I did not because it did not occur to me to do so. I'm sure I don't know why for this certainly was contrary to my home training. I believe however there are many girls here, who going through the same experience. I do not believe however that every girl could say now that it had not occurred to her to read her Bible for devotional reasons. Every girl in College has been told in detail this year in classically (for the most part) about the ^{theoretical} Bible Classes, what have for their distinct aim, a daily systematic study of the Bible, striving to teach one to depend upon daily Bible Study & to make it a habit of life.

Prayer. Most girls I believe pray each day. Some I believe might lessly. But there is a growing belief in the power of prayer. Many of us are growing daily to believe that we simply could not live without

it, & that it is the solution of all problems. We have prayer circles among the alumnae & in the College. Our week of Prayer meant more to the College than any other part of the Association work has done this year. Many of us believe, that the busier the day, & the more difficult the problem that we have to meet, the greater the need of prayer.

The Divinity of Christ.

Many of the girls do not believe in the divinity of Christ. Many who have come to College, believe in it, question it, but the majority of these come out all right in the end. The question of the divinity of Christ comes up almost every year. I believe this is due not only to the College life & trend of thought (though it is due largely to this) but also to the spirit of the time. I have had letters ^{from} & talks with several people during the last two or three years, who represent almost every side of life, asking me to tell them definitely, what I believe in regard to Christ & especially as to his divinity. It seems to me that the one & sole aim

of the Christian Association should it not emphasize the divine Christ & if we fail to do so, we fail in our commission. We have too many Prayer-meetings here with such subjects as "Sincerity". What we need is "Jesus Christ."

VIII If there ~~is~~ any positive sin in the Woman's College that is a bar to religious life & power.

I've heard it said that, ^{a few of} the girls tell lies in order to prolong their vacations & so on. I've never seen any such case & the popular sentiment of the College is against it.

We do not keep Sunday as we should. It is made too much of a social day, too much studying is done on it. We are highly need to have a change even through popular sentiment.

The prevailing sin in the Woman's College is selfishness & short-sightedness. We look too much to the present. We try to crowd into these four years much that will mean much to us personally. & we

leave eternity out, crowd it out of our thought also.

~~What~~ What are the chief temptations of women students.

Ambition. We wish to achieve much intellectually & socially. We like to be popular and so we let little things slide which we ought not to countenance. We put off deciding questions that we ought to decide until after we graduate. If they are import about or make us uncomfortable we crowd our days with so many things that we say we have "no time" to think of them. We are never alone. We won't give ourselves the opportunity of quietly thinking things out & facing questions of duty. We tell ourselves that after College we shall have time & leisure for such things. At the close of College, positions that please & tempt us are offered to us & we take them, rather than others which would not appeal so much at first sight. I'm sure that if I had not really the desire to go on the foreign field, I should have accepted some such positions that are offered from time to time & should comfort myself with the thought that if they did not call for

distinctly religious work, they would achieve
good somehow or other. My actual desire
to go on the foreign field has been my own
personal safe guard. But many have lost
this desire & so they let them selves drift
into other kinds of work. If we all of us
here could only learn to face questions as they
come, honestly & fairly, instead of putting
them off. I'm sure we would achieve
more. We know the needs of the world, we
realize our own privileges, but we lose
ourselves & our comfort too much & we
will not let ourselves be troubled by thoughts
which we like not or pretend to think are
"un necessary"]

176 W. 87th Street.

April 14th 1903

A.M. 7A.

My dear Mr. Speer.

I have been thinking over these questions and I am now sending very incomplete answers I know, but they express my opinion from my experience at Cooperating with the Christian Association at Vassar.

1. The attitude of the faculty in the matter of religion is distinctly positive as to its necessity though [with the exception of the president and a few others, rather inactive].

2

2. There would be the regular chapel service every evening, the morning service on Sundays and the prayer meeting conducted by President Taylor on Sunday evening. There is also a regular Bible department giving Elective courses for each semester.

[There would however be no real religious activity in service - or any personal work among the girls individually or in small groups such as now is possible through the Bible Classes and Mission Study classes, led by the students].

3. The Christian association owes
much to the general movement —
both in definite places for the
work and in the general
inspiration received through the
Summer conferences — It also
receives a great help through the
occasional visits of the Secretary.

4. The G.W.C.A. is shut out on
the ground — as was told me this
year at Vassar — that the general
movement wouldn't be able to be
able to fully and meet the different
needs and difficulties of the College.
They feel that they want to
co-operate and take part in

The work of the ⁴ city association as
in Poughkeepsie, but feel that
not enough public opinion is yet
in favor of affiliating and ceasing
to become an independent
association. In fact they don't
clearly see the advantages to be
gained through such affiliation.
However, the feeling is more and
more strong - that even though
not affiliated, yet their own
particular ^{basis} should be Evangelical.

4. It seems to me that the main
lack therefore in the G.W.C.A
in the student field - has been
the lack of efficient leaders

5.

representing the girls point of view
and therefore capable of presenting
the Cause strongly and making
the girls feel confident that the
Student Committee is composed
of people who are in touch
with the present College problems
and have the Student point of
view.

6. The chief obstacles to religious
life in the College is the general
spirit of thought along intellectual
lines — and the misconception
among some that religion is
purely a matter of emotion and

doubts are constantly arising.

8. The sin which is the greatest
bar to religious life and power,
is the habit of Sunday Study,
and general misuse of the day.

9. The chief temptations of women
indeed it seems to me - are.

- a - Crowding of the life with
pleasures and present
which though, not really
wicked, displace the
things which may have
been once first and
dearest in their lives.
- b. The tendency to have a

8.
reaction against the sometimes
close care of the home - to
recklessness, thoughtlessness,
and even lawlessness.

I am so sorry these are not
answered more satisfactorily to
meet the questions but you
will accept them as the sincere
expression of my opinion, I know.

Very sincerely
Louise Holmgren

6. temperament. The hurry of the life
is also a great drawback — Since
in the midst of duties Bible study
and prayer are apt to become
secondary in the minds of some
students.

7. at Vassar — I think you could
say that the attitude of the students
toward the Bible is reverent and
to prayer is strongly ^{supporting} although it
is apt to be of a formal kind.
As a rule there is very little
general — true prayer life —
The devotional of Christ is generally
accepted, although it is along
that line that difficulties and

1. The attitude is almost without exception one of indifference; in one case more definitely hostile. The influence therefore is never quiet or helpful.
2. Bi-monthly evening Chapel and daily morning Chapel. [Sunday] evening meeting is rarely more than coolly ethical at best.
3. [The Christian Union owes very much to the summer conferences, both in the spiritual deepening of individual lives and the bettering and broadening of its organisation through methods there suggested. It is however by virtue of the strength of the conferences, not because they are Y.W.C.A. conferences.]

4. First, mistrust of its methods and purpose in general - that is, a dread of emotionalism and unintellectual religious life. Second, a certain independent feeling, more or less sincere in different students; that our needs are different from those of other colleges and we gain more by standing alone. Sometimes this is exaggerated.

5. I have never known personally, a student of W.C.A., so that I cannot give a just estimate. Judging from hearsay, I should say [The Assⁿ has too much rigidity, too little adaptability of method, due perhaps to lack of thorough]

knowledge of the strongest and most critical colleges. Nothing essential of course need be yielded to their tacit demands, but after investigation of their fields, a student organisation on an independent footing might be organised, with due regard not only to the spiritual needs of the best trained students, but also to the demands made by their intellects in their religious life.

6. I can answer only for Bryn Mawr. Intellectual pride, and unwillingness to make definite to oneself even one's exact position on spiritual matters. Perhaps also unwillingness also to interfere in any way, even by sym-

patty, with another's position]

7. It is almost impossible for me to answer this without thinking of individual cases and so failing to get an average. There is a tendency to rationalise belief in all these, but in most cases, I must believe, the foundations are stronger than before. Of the three things mentioned, prayer is the most likely to meet with neglect.
8. Intellectual pride, as before. This necessitates selfishness.
9. Substitution of intellectual for spiritual things; greater reticence on spiritual matters than is right; Total neglect of other people's difficulties, through dread of seeming to interfere.

Edith Campbell Grace - Brymllor

1. The attitude of the faculty is religious matter is felt to be one of indifference.

The individual beliefs of its members are not known to the students; its influence is a negative one but as such is rather against them for religious life.

2. There would be left "The Chapel service which can not be said to have a religious influence, and the frightfully religious

the bases. Church membership.
etc., and the belief that a
purely local & independent can
best adapt itself to local
needs, would be allayed as
reasons for non-affiliation.

5. If its defects and limitations
in the student field cannot
speak, as I have never seen
it work - but from the point
of view of an outsider it should
not be that the absence of
Eastern College women from its
offices of importance & influence,
greatly limits its influence
among the Eastern Women's Colleges.

6. The deep obstacles to religious
life are a pressing amount
of work, lack of time because
of intellectual & social pursuits,
indifference & antipathy to
spiritual things from fellow-
students, and the like.

(meetings arranged for by
the College the influence)
which depends wholly
upon the character of who
teaches at each. There
would be no direct influence
whatever from the College

3. It gives its vitality and
strength, and its ^{knowledge of} methods
of work to the Executive
Conference, and as to the
G.W.C.A.]

4. It is set out on the
ground of disaffection)

The absolute a difference of
fascinity are collected
which belongs to the religious
authorities to the religious
life of the students.

7. Among the members of
the C.O. the Bible is pretty
generally considered as the
Word of God; it is studied
by some, read by more, but
dispensed by more still.
Outside of the C.O. opinions
vary from those who consider
it to be the Word of God to
those who consider it to

We bear much of the right of
individual belief if ~~conscient~~
~~truly followed~~, and the liberty
of Christ is a ~~right~~ of the dis-
cerners of which is avoided.

8. I do not think there is any
positive sin in the ~~College's~~
College that is prevalent
enough to be considered as
belonging to College life -

9. Temptation to ~~wish~~ believe
~~pride~~, to ~~reflective~~ actions
~~and~~ are of ~~some~~ pleasure
at the expense of spiritual
development, to self ~~desire~~ &
unprofitable living,
neglect of Bible study and
prayer - these & these are
the chief temptations of a
College student -

"Men May"

we were history, wept
and literature.

Prayer is recognized as a
great power and privilege
but only a few. It is, the-
more, entered into by many
from habit. It is distaste
and avoided with
suspicion distrust as to its
meaninglessness & efficacy
of use.

As to the Divinity of Christ,
there is a great belief among
Christians themselves
themselves to differ and from
others a belief in the
divinity of our Lord.]

APR 14. 1903
MR. SPEER.

April 12. 1903

Dear Mr. Speer -
Some very good information
is now available concerning
the Chinese that have been
killed by the rebels will be.

In answer to your question,
there has to be some that they
information was correct, by this country
and the present talk over as
to fit the men who are to be
done away in this revolution
as there are.

I think it would be better
to know what the men were
of on this side of religion.

If you have some societies
who are very active in religious work,
and who are almost interested in
the visiting here this week; and
also the students' time is limited
as well as their activity, such
is the case at Princeton. But it
seems to be the case everywhere.

[Every place we have to place the
girls in, we find that the young
real [have] little if any indifference
or lack of having them a guide toward
their religious studies to be succeeded
in that. I am told however, that
we have much more difficulty
and we find our local [and] friends
associations in some of the other
colleges.

2. If the work of the Princeton
Association will begin, it is

and in order to do the best
by you we meeting expect, the
Tuesday evening service, and the
Friday evening service. The
Sunday evening classes, the three
at least one a month, are being
carried by the Christian Association &
the College Club of Decoration.

3. The Christian Education one.
At every thing to the help see
the Young Women's Christian
Association movement. The num-
ber which comes from the Pacific coast
of our country is very great. Even those who
have not been able to attend
the "meets" can do well. The
expecting is illegal, but the
new spirit of enthusiasm and
zealfulness. This is the
Christian club, I am &
the first to come in - & the

V.I.C.A. speakers "almost invariably
happens that a number of girls who
join the Association, because
things have been presented to them
in a new light."

2. So far as I can find out the
reason given for shutting out the
V.I.C.A. from Wellesley, is the giving
of church membership. There are
very many students who are active
men in the Christian Association,
but who could not belong as active
members were we to adopt the same
plan as that of the Young Women's
Christian Association, and many
"big" members of our association ^{feel} ~~feel~~
that it would be an injustice
to shut out such girls and would
be ⁱⁿ the greatest good to the
Association.

3. In trying to name some of
the ^{new} associations the V.I.C.A.,

Association at Wellersburg. The one
which seems to suggest itself most
strongly is the difficulty we find
in making the girls understand
that the Christian Association
really stands for. So many come to
think that it means nothing going
to prayer meetings and doing a
lot of talking, and that is about
true. With this narrower view
of it up we are unwilling to become
members.

But please ladies see that a
not too large number is sent
to answer to us in the way of the
Association.

Another difficulty which is met
by many in the larger Association
is the name. We have 21
churches in the conference, they
are all different, we wanted
them to agree on one

and I am with you. The way
I see it, the only alternative would
be to have them so many numbers
it is very hard to draw them all
into one book so as to my taste
but that they should have an index
to the titles which has been very
successful this year, along this line,
in view of what needs to be done.

Another great difficulty is the cost
& time. There is so much
expense in printing work, and
the cost of printing we called upon
so many ways, is it not? These expenses
will either go up or down very quickly
but as far as my calculations, I am
thinking specially of Missionaries
in the City & environs. There are
many good books being written
and difficult to get along to these
& as far as this is concerned, I do
not see how such a collection can

be if I can well be ready
for creation

6. What was this action?

He wrote to me & to my wife
to go to see Mr. Webster. Each
of us sat in ^(separate) the carriage which con-
tained him. Whether other things con-
cerned not, and he said, "I am
here among you. Is it true
that we were here together
yesterday? True?" So
many subjects and much time
had passed - he went to
present association the more
auspicious, the more he spoke.
The intention is to understand
much.

7. I think it is the most
natural thing in the world
and it is natural, in
the first place, to
have a man's
body,

been witness of a few instances of the
U.S. power & courage. The League
makes strict preparation for the
day I pray for victory. We have
studied and many of them have
voted to continue this meeting
throughout the year. Many of us
who now oppose the regular
League meetings, shall be united in
these League weeks.

There has been a feeling among
some of the members of this Western
Association, that the higher criticism
which is introduced into all the
university courses in Bible, has not
had a very good influence upon
many of the students. I think the
objection of our Association, is to the
way it is taught, the method
of teaching it, & the way in
which it is presented. I do not
believe that the U.S. is

and as "is a result" there "is not
as ~~so~~ ^{or} many ~~of~~ ^{the} more ~~views~~ ^{of}
Christian views. I don't know
but how much truth there may
be in this, but there are a good
many in the college who believe
in Christian beliefs.

8. It is rather hard to say what ought
to be done, particularly when it will
consider religious belief. I think
perhaps this carelessness in observing
the Sabbath might be mentioned
as very noticeable. Of course
there's a certain restlessness said
by the college upon driving,
walking etc. on Sunday, "But"
large parties and picnics on
Sunday afternoons and even during
church time, Tuesday evenings,
Wednesday evenings, and so on
are at least if ~~not~~ ^{on} ~~on~~ ^{on}
Lunday.

I think I may get into trouble
but I will try for it, & if it
means going against the teachers
I will do it. I am sure the
students are right in this.
I am very much afraid of being
blamed.

Please let them know I am not
alone, up to a large degree because it is
helping that there are many, &
you know many on the Committee
are weak but this is not intended

I mean just exactly what this does
is accomplished by doing active
and vigorous work. You know we
have to do this work in the
vacation work. After a girl is
over this is a attitude in
which she can never change.
I don't know what you
think about this, but I think
that this may prove to be what you

are succeeded

they will

Dear Margaret

The evening mail brought your letter and I have answered Mrs Speer's questions to the best of my ability - I have been very frank about the U.W.C.A. Their sentimentalism is just expressed in the "dear young women" - only I hardly liked to say it. With regard to Question 7. I was in a quandary - never having taught a Bible class and having been cast by fate into the most stupidly orthodox one in the place my knowledge is limited to individuals but I know to think over all I know and not to take exception for the rule. Dotie and Louise may differ from me on those points. Will Mrs. Speer's address be reported

I shall be very anxious to see it even in the dis-
persed print "Evangel" - I suppose there is no hope
of the addresses this summer being regularly
and separately reported as at Worthfield.

Mr Beach comes to dinner with me
Thursday but returns to N.Y. that night. I am
sorry you had the bother of forwarding especially
as I care fully said I would be at Padua and
you added my B.M.C. address - if you see
him cannot you let on that it is "Keween" not
"Keween" Hall - if the fault of my having written I
suppose. But if he comes to find "Keween" he'll have
a hard time

I shall be thinking of Wilkes barre all
the time - Katherine

Sell

Give away

Destroy

Stamp "discarded" or marks
removed or lacking

the Silver Bay Conference, she
may it like to know of them.
I do not know if there will
be anything in my letter
that will be of any use to you.

If at any time, I can do
any little thing to help, please
give me the opportunity. It
will always be such a
pleasure.

Very sincerely,
Alice Jackson.

April the eleventh,

Nineteen hundred and Three

9 Belmont Avenue,
North Cambridge, Massachusetts.

APR 18 1903

MR. SPEER.

My dear Mr. Speer,

It was a great pleasure to try
to answer the questions that
you sent to me. I'm sending
the answers, written on essay
paper, because I felt that it
would be easier to run through
them more quickly.

I have made them more or
less personal, because I feel
that I represent the average
college girl here. There are
many I'm glad to say who

The only part of the answer to this
question that I think we would not
generally care for this year with the outside
world is the family relations up. When
you talk this over with the girls. When
ever any question comes up among the
girls, I go & talk it over with them
myself & do not mention it unless
absolutely necessary. Even to the president
of the association. As to the rest, we
own shift & our own failure, we are

live on a higher level & also
give much more to the Christian
life of the silly e. I wish all
the rest of us did so too, &
in spite of all that's re-
said in the paper - I think
we are a very real & a
genuine service & not Christian &
first and to stand definitely
in it.

The Christian Association
work is growing; it has its
recognized place in the
village & it is not appreciated
as much as it used to be.

perfectly willing, if it would help us the slightest to let others know of it.

Although we are not affiliated we are in sympathy with the Y. W. C. A. movement, are glad of its success & shall always be most glad to help or show our sympathy in any practical way.

Just before your letter came yesterday day, I mailed a letter to Mrs Speer. tells about our Association work & plans - I thought that as chair man?

ij

M.B.D.

END)

To "the sincere friend" - whom
it may concern

feel that [the life at Smith¹⁴
is a very healthy one morally
and mentally, as a whole,
and what we most need
is a sharpening and vitalizing
of certain definite religious
necessities in religious belief
And most of all, in all
women's colleges, the cultivation
of time alone with God,
of individual Bible Study,
of individual effort to know
and obey Christ as Master].

Mary Buell Miller

Answers to questions bearing
on G. W. C. A. - (Smith)

- I. Attitude and influence of the
Faculty in matter of religion?

There are two possibilities open to
Faculty for helpfulness

- a. Academic i.e. leadership
and talks in college chapel and
services ordinarily; talks and
provision for observance of
Day of Prayer; official recognition
of the Christian Association in
the President's Report, and in
granting privileges to its officers,
such as attending Student V. C. etc.
- b. Voluntary, or personal, in aiding
individual students or the
Assoc as a whole, by instruction
advice or money; by sympathy
in various ways.

There are about 45 members of
the Faculty, at Smith largely
dominated by the ideals of

the President. There are twenty
or more men in the different
departments. Seven or eight are
several Christian men, who
lead Chapel and help on the
Academic side. The academic
helpfulness is of a general
Christian atmosphere, conservative
in expression and vaguely liberal
in tone, tending to help the
student to know God as a
Creator and Father better than
as Saviour and Master.
Chapel is ~~a~~ attendance is
expected, and yet is regarded by
the majority of the students
with such loyalty that the
~~Exercise~~ ^{Hall} would be always full,
at least Vespers, if there were
no obligation.
The President values highly
the work of the Association,
and encouraged the last
new plan - that of a General

3

Secretary. The speakers who come for the Missionary meetings are always given an opportunity to speak at DePauw. But a natural fear of interruption of academic work, and a desire to keep the Am'n work local and individual has prevented many delegates from going to Conventions.

b. About ten of the Faculty are actively and personally interested in the religious life, from there the Am'n Cabinet has selected five to serve as an "Advisory Committee, primarily in regard to the Am'n Bldg. with ~~with~~^{no} opportunities for suggestion in every line." The same people occasionally attend student meetings, speak at them, aid in plans for Mission Study classes and Bible classes, and some of

4

them attend the Summer Conferences.
At least forty contribute to the
financial work of the Ass'n,
and more, I believe, would
like to show interest, if
they understood the work more
fully and knew how to
express sympathy. I think
there is almost as much need
of educating the Faculty as
the Freshmen in the Christian
work of the college. Their
help must be always that
of informal advice and not
in any shape a coercion.

Religious life and influence
aside from X tian Ass'n.

as has been implied in (I),
the influence of chapel & vespers
especially that of the President
is very strong and real as
far as it goes. Class prayer-
meetings are almost academic;
they and the Missy Society
date back to the beginning
of the college.

The minister in the town has
very much helped the students,
and it is hoped that a new
arrival will do the same.

III

Debt of Xian Cn'n to Y.W.C.A.

1. The summer conferences first and foremost. Through them
2. Wider knowledge of possibilities of Xian life in women
3. Fellowship with other colleges in Xian work
4. Methods of organization
5. Knowledge of speakers; missionaries and others, who can be gotten to help locally
6. Training in Bible class and Mission Study leadership. As for actual books, and think we owe more to Y.M.C.A. than to Y.W., and to Student Volunteer literature
7. An, perhaps, stiffening of standards and deepening of spiritual life

Reasons for non-affiliation

- a. Belief among majority of students that the Evangelical basis of membership would shut out many who could get and give in the religious life, at a period when the religious opinions of students are in a transition state.
- b. The strong wish of the President that the college religious life should be inclusive of all its members, and exclusive of outside organizations.

II

Limitations & defects of Student W.C.A.

- a. In the college itself I cannot judge fairly. Things which our students have told me of Mount Holyoke affairs, I do not feel to be unprejudiced, as to enforced visits of undesirable secretaries, financial demands etc.
- b. In general among
Lack of strong leaders among the secretaries
 a deficient sense of adaptability & differing conditions caused by lack of study of situations
 Too much stress on certain cut-and-dried theories and methods
 Lack of business common-sense
 Failure to be open-minded and to give chance for expression of opinion and for discussion among differing types of women

VI

chief obstacles to religious life

- a. With perhaps one third of the job, the constant rush of a rather complex life, preventing any time to stop and give God's voice a chance to speak
- b. With another third. lack of helpful fellowship and the assurance of a human interest giving reality to a Divine one
- c. With very many a fear of being "queer" or different from the mass. College girls are such sheep, and the terror of being considered a "freak" is present with most; a small minority perceive the exclusive pleasure of being self-consciously "freaks"
- d. Once more, the lack of reality in the lives of the professed Christian girls

III

Pervading attitude are -

- a. Bible
- b. Prayer
- c. Divinity of Christ

Just because these are the topics most vital and most discussed in the religious life in college it is impossible to make any sweeping statements.

As to (a) The Bible

A transition time always comes with the curriculum study of the Bible. Girls who go in with unthinking traditional knowledge come out, I have found in three classes

1. Those who take the college work as perfectly distinct from their devotional study & slide through it ^{with} throughout airing or living. They regard that revised Bible used in the class-room as a different book from the one given them at home. If worse they aren't real students - Many-

2. Those who get from the "historie study an awakened consciousness of reality, who change their way of study, their sense of emphasis: ~~the~~ who keep their faith in vital things, cleared and strengthened - A very few
3. Those who get "all muddled" whose few positives become negatives, who are shaken to the bottom and get no new foundations. Neither reasoning clearly through a change of belief because of new knowledge, nor sticking to a faith beyond mental belief, they are larger to the end, unless honest enough to speak out to someone who could help - A majority]

6. Prayer

A good deal of the above applies here, but sometimes the experience does not come till Juniors & Senior year, with

Psychology and Philosophy. ¹²
The student meetings and
Bible classes help very much
here, I believe, as well as the
Prayer life of Prof. Ward & others
c. Divinity of Christ. There are
about 10 nominal Christians
but a number of these are not
really - and perhaps 20 Jews.
There is too much baseness here
in the general college attitude
"for fear of the Jews." No student
would be permitted friendship
in the A.o.s who was not
evangelical.]

III
are positive in a hindrance -
no, not in the same as with
men. But answered under
next question

chief temptations -

Partly answered under (II)

1. Cowardice,
 2. Selfishness - in seeking to be "in the swim", a neglect of lonely or odd girls
 3. Wire-pulling in connection with the societies - (Please don't use this rulers very generally)
 4. Over-romanticism over individuals, students or teachers
 5. Neglect of our habits in spiritual things
 6. Slovenliness in thinking
-

I have asked Mr. Bridgman to send you an article I wrote last year on Religious Life in Women's Colleges, because there are some facts there I cannot bring to mind now. I do